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Geography

Hannu is characterized by its predominantly arid, flat desert landscape. A significant geographical feature is a large plateau that divides the country into two parts. This plateau is not only a natural divider but also the source of three great rivers, which are revered as sacred and divine by the Hannuan people. These rivers are crucial to the survival and culture of the inhabitants, providing essential water resources in an otherwise harsh environment. The rivers support the nomadic tribes, the settled Hannuan civilization, and the sparse vegetation that manages to thrive in the arid climate. All three rivers are navigable, facilitating internal and external trade.



An early map from Hannu, which although correct has some errors, as Barsa is much larger and Sunda is much farther away

One of these rivers is notably significant as it does not flow into the Great Sea and is believed to be the longest river on the Continent. This river serves as a vital trade route, connecting Hannu with distant regions like the [Apumayu Basin](#), and is speculated to reach the true end of the Continent.

Hannu occupies a peninsula, almost an island, if not for its connection to Skepimos, and the strait linking it with Western Barsa. This semi-isolated position

has fostered a distinct cultural identity among the Hannuan people.

To the west, Hannu is bordered by the Great Sea. The coastal areas here offer a milder climate compared to the inland desert and are rich in fishing resources. These coastal zones provide a crucial respite from the harsh desert conditions and support small-scale agriculture and settlements.

To the east lies the Sea of Division, an inland sea named for its role in separating the northern and southern parts of the Continent. This sea is a critical trade route, enabling commerce and cultural exchange with neighboring regions like Ofir and [Welatê Namûs](#), as well as distant areas such as [Melukka](#) and the [Sundalaic Islands](#). While Hannuans do engage in maritime trade across the Great Sea with the Northern Kingdoms, the journey is long and less frequent compared to regional trade.

To the north, Hannu is bordered by the Sea of Hourglass, a smaller inland sea essential for local trade and transportation. Its shores host small ports and fishing villages that support the local economy. The Sea of Hourglass facilitates connectivity with the Nilfgaardian Empire through the duchy of Ymlac, the northern region of Melukka, and Western Barsa.

Hannu's unique geography has significantly influenced its culture and trade practices. The relative isolation provided by its peninsula-like structure has allowed Hannu to develop distinct traditions and a strong sense of identity. The sacred rivers are central to Hannuan culture, playing a critical role in their spirituality and daily life.

Commerce in Hannu is heavily reliant on its navigable rivers and seas. With coastal and inland sea trade routes facilitate regional commerce, fostering economic ties with neighboring areas and contributing to the overall prosperity of the nation.

Government



Hannu is governed by a ruler known as the Menes, a title comparable to the emperor of the [Tuyotuki Islands](#) or the Nilfgaardian emperor. In neighboring regions, this ruler is referred to as the Firaun-Caliph. The title of Menes traces back to the first Hannuan ruler, a legendary figure believed to embody both divine and royal attributes, a tradition that continues to influence the governance and culture of Hannu.

Unlike the feudal systems prevalent in the Northern Kingdoms and Nilfgaard, Hannu operates as a hybrid of an absolutist monarchy and a theocracy. The Menes wields absolute power over all governmental, legal, and religious aspects of Hannuan life and is worshipped as a god on earth. This divine status is a cornerstone of Hannuan society, ensuring the ruler's unchallenged authority.

The governance structure under the Menes is highly centralized. The capital serves as the heart of the administration, where all major decisions and policies originate. Decrees from the Menes are considered infallible, and a bureaucracy of loyal administrators and officials ensures these decrees are implemented throughout the country. These officials are selected based on merit and loyalty, reinforcing the Menes' control.

While priests might appear to have limited influence, they play a significant role in governance. The priesthood of Hannu acts as both religious and political advisors to the Menes, managing temples and overseeing religious ceremonies that maintain the ruler's divine image. Priests often serve in roles related to education, healthcare, and public morality, intertwining religious and state authority. Priests who are Sources frequently become seers and trusted advisors to the Menes, further solidifying the theocratic aspect of the government.

The court of the Menes is a center of grandeur and ritual, continuously reinforcing the ruler's divinity through elaborate ceremonies and displays of power. This court includes priests, high-ranking officials, and representatives from various nomadic tribes and regions who pledge allegiance to the Menes and bring tributes. These rituals and displays play a crucial role in maintaining the ruler's divine authority and the loyalty of the people.

Hannu's legal system is deeply influenced by theocratic principles, with laws based on religious doctrines. Justice is administered by judges who are also priests, ensuring that the legal framework aligns with the divine will of the Menes. Punishments are often severe, reflecting the need to maintain divine order and the absolute authority of the Menes.

Law enforcement in Hannu is carried out by an elite order of warriors known as the Mazoi, who serve as a "desert police." These warriors are highly skilled in combat and equipped with weapons and armor inscribed with glyphs by local runewrighters, granting them exceptional abilities akin to those of witchers. The Mazoi effectively manage the monster problem in Hannu, a task they handled alone until the emergence of the [School of the Rhino](#).

Magic in Hannu, while not forbidden, is not as widely taught as in the Northern Kingdoms and Nilgaard. The Menes possesses extraordinary magical abilities, surpassing those of northern and imperial mages. This power is believed to stem from advanced knowledge of capturing and using genies, a practice more refined in Hannu than elsewhere. Another theory suggests that the Menes' dynasties are composed of very powerful Sources, explaining the frequent incestuous practices in Hannuan court history aimed at preserving the Source gene as a thing only present among Hannuan rulers.

While Hannuan priests can perform magic, it is typically incidental, likely due to the already mentioned individuals born as Sources who unknowingly can perform spells through prayer believing that is the will of the gods. Aside from the Menes, runewrighters, and the Mazoi, who use magic through their enchanted weapons and armor, the use of magic is limited, further enhancing the Menes' rule and the centralized power structure of Hannu.

History

Hannu is home to one of the oldest human civilizations on the Continent, second only to Barsa in terms of antiquity. However, unlike Barsa, Hannu holds the distinction of having the longest continuous civilization despite the rise and fall of various dynasties and societal changes. This enduring legacy is reflected in how Hannuans record their dynasties not by surnames but by colors or other motifs. Notable examples include the Sesmet Dynasty from Ofir before the unification of Ofir into a country under the rule of a Malliq–Sesmet meaning "Horse"; the Mehet Dynasty, with "Mehet" meaning "North"; the Desher Dynasty, with "Desher" meaning "Red"; and the Kem Dynasty from [Zangvebar](#), with "Kem" meaning "Black." This was probably derived from the deep dark skin of this dynasty of rulers.

Pre-Human History

Before the appearance of humans, vran cities were confirmed to exist in Hannu. These cities, like others across the Continent and [beyond](#), eventually collapsed due to ecological or other problems. During the [Aen Nilfe](#) expansion, elven outposts were established in Hannu but were quickly abandoned due to the region's harsh, hot environment.

An intriguing aspect of Hannuan history involves the origin of many of its monsters. A prevalent theory suggests that these creatures are not products of the Conjunction of the Spheres, as is common elsewhere on the Continent.

Instead, they are believed to be the result of vran genetic manipulation. The vran were known for creating subspecies for various purposes, including warfare. This theory posits that many of the monsters in Hannu are remnants of ancient genetic experiments, this theory is somehow validated due to the existence of the Vran Warriors confined in reserves in the Blue Mountains.

Human Migration and Settlement ✦

Following the elves, humans likely migrated from Barsa further south, establishing settlements and forming the early foundations of Hannuan civilization. Over time, Hannu developed its own unique cultural and societal structures, distinguished by a long and ancient culture that has remained, at its core, unchanged for centuries.

The Dynasties ✦

Hannu's long history is marked by the succession of various dynasties, each contributing to the cultural and political fabric of the nation. The Sesmet Dynasty, for instance, brought innovations in horseback riding and cavalry tactics, influencing both warfare and inland trade. The Mehet Dynasty, ruling during a period of northern expansion, is remembered for its architectural advancements and the construction of monumental structures in the northern deserts. The Desher Dynasty, known for its emphasis on art and literature, saw a flourishing of red-themed pottery and textiles, while the Kem Dynasty from Zangvebar introduced significant agricultural reforms that helped sustain Hannu's population in the arid climate. And these are only a few examples of the many dynasties that ruled Hannu and as already said, their contributions to the country.

Aen Nílfe Occupation of Barsa (1st - 3rd century) ✦

Around the 1st century after the Resurrection, or the 3rd century after the Conjunction, the land of Barsa was conquered by the Aen Nílfe, the Black Seidhe. This elven occupation forced a large portion of the native Bars to seek refuge in the neighboring country of Hannu. The Hannuan ruler of that time, the Menes or as the Bars would nickname him, the Firaun-Caliph, Narmer I, offered sanctuary to the fleeing Bars, who brought with them their culture, skills, and grievances against the Aen Nílfe.

For the next two centuries, the Bars settled in Hannu, contributing to its military, economic, and cultural development, as well as probably in the genetics of the Hannuans. Some theorize that the "genetic anomalies" present in the homogeneous Hannu population may have originated at this period. They integrated into Hannuan society, but their desire to reclaim their homeland remained strong. During this period, the Aen Nílfe began a gradual withdrawal from Barsa, redirecting their efforts and populations either back to the northern territories or further south to regions like Ofir and Zangvebar.

By the early 3rd century AR, the Bars had grown significantly in strength and influence within Hannu. Recognizing this opportunity, Narmer I saw a chance to not only aid the Bars in their quest but also to expand Hannuan influence. Narmer I encouraged the Bars to rally their leaders and form an alliance with the Hannuan forces, creating a combined Bars-Hann army.

With their forces assembled, the Bars-Hann army prepared for a campaign to expel the Aen Nílfe from Barsa. This military expedition was meticulously planned, with both the Bars and the Hannuans determined to end the elven occupation once and for all. As the army crossed the border into Barsa, they were accompanied by a large group of civilian families, eager to return to their homeland.

However, tragedy struck during the crossing of the narrow sea. The low tide, which had initially allowed the civilians to traverse the shallow waters, suddenly

and unexpectedly ended. The sea surged back, catching the civilians off guard and resulting in the drowning of many. This catastrophic event left the Bars devastated and grief-stricken.

Fueled by sorrow and rage over the loss of their loved ones, the Bars turned their anguish into a fierce determination for vengeance. The Bars-Hann army launched a relentless assault on the elven forces, showing no mercy. The Bars, in particular, were driven by a desire for retribution. They slaughtered all the elven men they encountered, capturing the women and children as slaves.

This brutal campaign marked a turning point in the conflict. The combined forces of the Bars and the Hannuans overwhelmed the remaining Aen Nífe forces, leading to the end of the elven occupation of Barsa. The victorious Bars reclaimed their homeland, albeit at a great personal and emotional cost.

The Age of Puppets and The Great Purification (1100s - 1150s) ✦

During the late 11th and early 12th centuries, the Mazoi Order and the priesthood of Hannu began accumulating significant power and influence. By the mid-1100s, their authority had grown to such an extent that the Menes became mere puppets, with the Mazoi and priests secretly ruling the country, using the Menes as figureheads to control the populace.

Their power reached such heights that in the 1120s, they even managed to manipulate the neighboring country of Tenoch through a puppet ruler. This ruler was used to eradicate the witchers who had settled there and established a school, the [School of the Rhino](#), as the Mazoi feared that the witchers would replace them, since the two groups met as the witchers expanded their terrain of action to take out the various monstrous threats from Tenoch and nearby regions. They instigated an attack of Tenochian forces to the fortress of the school, resulting in significant casualties among the witchers. While the attack did not claim as many lives as the infamous Kaer Morhen Pogrom, the fortress sustained irreparable damage and the knowledge of creation Rhino Witchers was lost, leading to the extinction of the school.

In the 1140s, Menes Ra ascended to power. Upon recognizing the widespread corruption and abuse of power by the Mazoi Order and the priesthood, Ra decided to take decisive action. His rule marked a turning point in Hannu's history, characterized by a series of dramatic reforms aimed at restoring the Menes' authority and curbing the excesses of the Me Jays and priests.

Ra initiated what came to be known as The Great Purification. He ordered mass executions of those involved in corruption and significantly reformed both the priesthood and the Mazoi Order. These actions were seen as necessary to re-establish order and justice in the country. For the common folk of Hannu, this period was remembered as a time of cleansing and renewal, where the abuses of the powerful were finally addressed.

Following The Great Purification, Hannu experienced a period of relative stability and reform. The priesthood and Mazoi Order, now significantly restructured, returned to their roles with a renewed focus on their duties rather than personal power. However, the threat persisted, as evidenced by the attitudes of the Menes of the late 13th century toward the priesthood and the Mazoi.

Apumayu Basin conflicts (12th century) ✦

In the 12th century, the Apumayu Basin experienced a wave of socialist revolutions across its city-states. These uprisings targeted the oppressive antherion-worshipping priests and their puppet rulers, seeking to dismantle long-standing tyrannical structures. While these revolutions were empowering for the local populace, they were also marked by significant bloodshed and cruelty as

revolutionary fervor often led to brutal reprisals and internal strife.

From the perspective of Hannu, these events posed a direct threat to regional stability and trade. The disruptions in the Apumayu Basin had immediate economic repercussions, prompting Hannu and Ofir to take decisive action. Both nations deployed their fleets to blockade the Apumayu delta, aiming to punish the revolutionary city-states and force them into submission by cutting off their access to crucial maritime routes. This blockade was intended to protect trade networks that were important to the economies of Hannu and Ofir.

Despite the blockade, another of the major powers of the Far South, Zangvebar, chose to support the Apumayu revolutionaries, seeing similarities with their own fate during the Aen Nilfe occupation. The Zangvebari then, provided moral and material support to the people of the Apumayu, though they disapproved of the new socialist economic policies, which they viewed as reminiscent of the communal systems of dwarves. This support from Zangvebar added a layer of complexity to the conflict, challenging the effectiveness of the blockade imposed by Hannu and Ofir.

The socialist revolutions in the Apumayu Basin also triggered significant internal challenges. The revolutionary city-states struggled to consolidate power and establish new governance structures that were both egalitarian and functional. This period of upheaval saw various factions within the Basin vying for control, leading to further instability and intermittent conflicts.

For Hannu, the prolonged blockade and the ensuing international pressure eventually necessitated a change in strategy. Recognizing that continued isolation of the Apumayu city-states was counterproductive, Hannu and Ofir lifted the blockade. Trade resumed under new conditions set by the now-revolutionary states, which had begun to stabilize and integrate their socialist economic models.

Fabio Sachs Expedition visit to Hannu (Spring of 1283)

In the spring of 1283, the [Fabio Sachs](#) expedition to the [Far East](#) made an unexpected detour to Hannu. Initially, the expedition had no plans to visit Hannu, but compelling rumors about the country's wealth and history prompted a change of course. The expedition set sail from the eastern coast of Barsa, embarking on a three-day journey aided by favorable winds. Upon arrival at Zaru, the capital of Hannu, they were met with the sight of a city steeped in ancient splendor which only encouraged them to be even more eager to visit the country. During the voyage, the two witchers of the expedition, [Putnam](#), future founder of the [School of the Crane](#), and [Lukasz](#), one of the last members of the extinct [School of the Wolf](#), demonstrated their prowess by defending the ship from sea monsters and vodyanoi attacks, respectively.

The primary aim of the expedition was to document Hannu and establish a strategic alliance and trade agreement between Lyria and Rivia and the powerful Hannuan nation. Upon reaching Hannu, the expedition sought the help of a Nilfgaardian guide to navigate the cultural and linguistic landscape. Their goal was an audience with the Menes of that time, Meriamón III, a task made possible after Putnam and Lukasz saved a high priest from a serpopard attack. This act of heroism granted them a rare and honored audience with the revered Menes.

Meriamón III agreed to the proposed trade agreement but first set tasks to test the expedition's honor before signing it. Putnam was tasked with ridding Hannu of monster infestations, a job that required his expertise as a witcher. Meanwhile, others investigated potential Nilfgaardian plots and rogue cultist activities that defied the Menes divine order. The task of eliminating the monsters was not given to the Mazoi, for fear of repeating the already mentioned events that had happened in the past, or for fear that they would rebel after being corrupted by

Nilfgaard.

Ultimately, the expedition's efforts were successful. Meriamón III signed the trade agreement and alliance, strengthening ties between Hannu and Lyria & Rivia. This alliance helped counterbalance Radovid V's expansionist ambitions in the North, as well ensuring the stability and economic prosperity of the both nations involved until Lyria & Rivia dissolution in the mid-14th century after the crisis caused by the aftermath of the Haaki Invasion of 1350.

Economy

Hannu engages in trade with the neighboring country of Tenoch, and several other regions, including Ofir, Zangvebar, Nilfgaard and the Apumayu Basin. Additionally, Hannu has trade connections with [Basilia](#), [Bia Thin](#), the Northern Kingdoms, and the Sundalaic Islands, albeit to a lesser extent. Given its arid climate, Hannu imports a substantial amount of food from regions with more favorable farming conditions. Essential staples like grains, vegetables, and meat are brought in from these areas to supplement the local diet.

Malliq Nibras and Radeyah. Nibras wears typical ofiris clothes and Radeyah a dress and hannu jewels. The differences are remarkable.

Despite the harsh environment, certain fruits, such as grapes, thrive in Hannu. This agricultural success allows the country to export select food products, including its famous spicy wine. While

this wine is not well-received in Toussaint, where the palate tends towards more refined vintages, it is highly appreciated in other parts of the world, such as Magne.

Hannu's primary exports, however, are textiles and jewelry, along with precious stones and metals extracted from its mines. Crafted from gold, silver, and an array of precious stones, Hannuan jewelry is known for its detailed workmanship and

A Hannuan Kopesh with its regional variants

unique designs, often reflecting the religious society in which the Hannuan people live. Two notable examples are the sorceress Radeyah from Ofir, who was often seen adorned in Hannuan jewelry and dresses, exemplifying the elegance and quality of these products, and in the Northern Kingdoms, the sorceress Keira Metz, who was known for wearing an ank she bought in the [Seaside Bazaar](#) of Cidaris.

In addition to its famous textiles and jewelry, Hannu also exports various other goods. The country's mines yield a variety of precious stones and metals, which are traded internationally.

Moreover, Hannu has developed a reputation for its skilled artisans and blacksmiths who produce not only textiles and jewelry but also intricate pottery and metalwork, such as the famous Hannuan swords known as kopesh present in distant lands such as the Northern Kingdoms from the 11th century.

Climate, fauna and flora

Hannu's climate is predominantly arid, characterized by scorching hot days and

cold nights. The vast deserts experience very little rainfall, making it a challenging environment for most living things. However, the presence of the three sacred rivers creates microclimates that support some vegetation and animal life. These rivers provide essential water sources for the oases scattered throughout the desert landscape, allowing for the growth of palm trees, date palms, and other drought-resistant plants. Hannu's fauna has adapted to the harsh desert environment. Some common animals include fennec foxes, sand vipers, sand cats, monitors, various species of scorpions, dromedaries, and various desert birds such vultures, ravens and houbaras. As mentioned earlier, Hannu's flora is limited due to the arid climate. However, some plant species outside of the ones present in the various oasis of the country have adapted to survive in these harsh conditions.

Daytime temperatures in Hannu can soar above 40 degrees Celsius during the summer months. Winters are mild in comparison, with temperatures rarely dropping below freezing. The significant diurnal temperature variation, with hot days and cool nights, is a common feature of the desert climate.

Rainfall in Hannu is scarce and unpredictable. The country experiences occasional downpours, but these are often localized and widely spaced out over time. The lack of regular precipitation contributes to the aridity and necessitates the reliance on rivers and other water sources for survival.

As such, most of the human settlements are located, along the banks of the three main rivers or huddle around precious freshwater springs. The most important cities, are usually located near the mouths of two of three of these rivers, where they empty into the surrounding seas. This placement offers several advantages: access to freshwater for drinking and agriculture, fertile land due to the river deposits, and opportunities for trade via maritime routes. The coastal location also offers a slightly milder climate compared to the harshness of the inland desert.

Nomadic tribes in Hannu live primarily in the various cave systems present in the plateau. These tribes have adapted to the desert environment, moving periodically to find water and grazing land for their herds. The caves offer shelter from the extreme temperatures and provide a base for their nomadic lifestyle.

The Hannuans



The population in Hannu is relatively homogeneous. Similar to other ethnic groups in the Far South, the majority of Hannuans, both nomadic and settled, have a skin color range from olive to pale brown. This complexion is well-suited to the harsh desert environment, offering some protection against the sun's intense rays.

Hannuan hair ranges from spiral curls to slightly coiled, often thick and resilient, which helps protect the scalp from the sun. The most common hair colors are dark shades, including black and deep brown, though dark blond hair is also present in some individuals. Eye colors among Hannuans typically span from light brown to hazel. Grey eyes, while rare, are a distinctive feature in the population, similar to how green and blue eyes are relatively uncommon but are still present in other regions further north. These grey eyes are often considered striking and are sometimes associated with certain lineages within the Hannuan society. Exceptions do exist; for example, one Menes was reported to have red hair, and he had many red-haired descendants.

Hannuans near the frontier with Tenoch often exhibit a mix of both Hannuan and Tenochian traits. These individuals typically display the deep reddish-brown skin color characteristic of Tenochians, along with high cheekbones and prominent noses, features that are more pronounced compared to the rest of the Hannuan population.

However, much like in the Northern Kingdoms, the population in the coastal cities of Hannu is more diverse due to historical and ongoing trade interactions. To the untrained eye of a Nordling, the Hannuans in ports of the Northern Kingdoms could be mistaken for some Ruache people from the Nilfgaardian province of Ruach or Melukkan and Ofieri populations, were it not for their clothing.

Culture



Most Hannuans are either traders or farmers tied to the land, living in close-knit family units. Their homes are constructed of pumice stone, designed to remain cool in the heat of the day, providing a comfortable living environment despite the harsh desert climate. Each home features a kitchen with an open roof, where a grindstone for milling grain and a small oven for baking bread are essential components. Ceramics serve as versatile household wares, used for the storage, preparation, transport, and consumption of food, drink, and raw materials. Walls are painted white, which can be adorned with dyed linen wall hangings for decoration. Floors are covered with reed mats, while furniture typically includes wooden stools, raised beds, and individual tables.

The white color, due to its protective qualities against the desert heat, holds sacred significance and is prevalent in various aspects of Hannuan life, such as clothing and pottery. Other light colors are also favored, while black and other dark colors are considered "evil" and are avoided, except for specific purposes like military uses or artistic and religious representations.

Hygiene and appearance are of great importance to Hannuans. Men shave their entire bodies for cleanliness and use perfumes and aromatic ointments to cover bad odors and soothe their skin. Both men and women of the upper classes, as well as members of the Mazoi Order during ceremonies, wear wigs and jewelry. Cosmetics are widely used, especially by the Mazoi, as a form of identification in case their armor is damaged. While the lower classes typically keep their hair short, the upper classes tend to have longer hairstyles.

In 1283, during the visit of Fabio Sachs' expedition to Hannu, to end the monster infestations that he was tasked for, Putnam Pitch had to wear make-up and cut his long hair to blend and appear like a Mazoi in order to avoid shocking the locals due to being a foreigner. He also used Mazoi enchanted armor with glyphs to communicate in Hannuan. He describes the experience as suffocating: *"The thick, perfumed ointments clogged my pores. The stiff, enchanted armor, though surprisingly lightweight, restricted movement and felt like a foreign shell strapped to my body. Speaking Hannuan through the glyphs was an exercise in frustration. The nuances of language – the hesitations, the inflections – were lost in the rigid translations. And don't even get me started on the fact that, as a secondary effect of the enchanted armor, almost every food tasted like chicken, or those jeweled sandals. How anyone could walk on sand in those things is beyond me."*

Entertainment in Hannu includes music, dance, and board games. Musical instruments range from flutes and harps to trumpets, oboes, pipes, bells, cymbals, tambourines, drums, and lutes and lyres, which were imported from Nilfgaard and adapted. Popular board games include senet and mehen. After initial contacts between Nilfgaard and Hannu, gladiatorial arenas also gained popularity, with gladiators achieving celebrity status similar to bards in the Northern Kingdoms.

Hannuan cuisine is more varied in the cities, thanks to an abundance of imported products from trade. In the interior, the diet mainly consists of bread, beer, and spicy wine, supplemented with vegetables like onions and garlic, and fruits such as dates and figs. On feast days, wine and meat are enjoyed by all, while in coastal cities, these delicacies are consumed more regularly by both the upper and lower

classes. Fish, meat, and fowl are often salted or dried and can be cooked in stews or roasted on a grill.

The social structure of Hannu mirrors that of Melukka, divided by castes. At the top are the Menes, followed by the royal family, priest advisors, high priests, the Mazoi Order, the priesthood, and then the military and peasants. Men and women enjoy equal rights. Largely because the ability to give life, which is considered a divine gift.

Polygamy is allowed only to the Menes, and it's closely tied to the preservation of the divine bloodline. This practice ensures that the Menes' descendants maintain the rumored powerful Source gene, believed to be the foundation of their exceptional magical abilities. One Menes was known for having three hundred wives, each living in their own luxurious estate, with the Menes rotating among them throughout the year. The royal family, while not permitted to practice polygamy, often engages in politically advantageous marriages to strengthen ties with influential families and regions.

Marriage in Hannu is generally monogamous for the general populace. Weddings are elaborate ceremonies that reflect the couple's social standing. They involve intricate rituals, music, and dance, symbolizing the union's sacred nature. Divorce is rare and often frowned upon, except in cases where it aligns with religious or political reasons.

Hannuan art and literature are deeply influenced by their spiritual beliefs and the harsh desert environment. Their art often features motifs of the sacred rivers, the desert, and the divine ruler. Literature, primarily in the form of epic poetry and religious texts, is both a reflection of their history and a tool for preserving cultural identity.

Education in Hannu is predominantly managed by the priesthood, who serve as teachers and scholars. The curriculum focuses on religious doctrines, history, and practical skills necessary for survival in the desert. Advanced studies are reserved for the elite or future priests, where subjects like astronomy, medicine, and advanced magic are taught.

Festivals and religious ceremonies are central to Hannuan life, often linked to the agricultural calendar and the sacred rivers. The most significant festival, is the Pa-khenw-en-Mut (translated as "Festival of the Waters /Festival of Mut"), celebrates the flooding of the rivers, which brings fertility to the land. It includes processions, offerings to the gods, and communal feast.

Slavery exists in Hannu but is not as prevalent as in Nilfgaard. It is primarily practiced with criminals, enemies, or the tibicenas. Unlike the feudal systems of the Northern Kingdoms and Nilfgaard, Hannuan peasants and other workers are paid by the state, ensuring a more equitable distribution of resources and labor.

Hannuan religion is deeply intertwined with every aspect of daily life, influencing their social structure, art, education, and festivals. The primary belief system centers around a pantheon of deities associated with natural elements and celestial bodies, with the Menes considered the divine intermediary between the gods and the people. The Menes, often seen as semi-divine, play a crucial role in religious ceremonies, ensuring the favor of the gods and the prosperity of the land. Due to this semi-divine status, Nordlings travellers telling stories of their time in Hannu to fellow Nordlings eventually nicknamed the Menes as "God-Kings".

Temples are prominent in Hannuan cities, serving not only as places of worship but also as centers for education and community gatherings. The architecture of these temples is grand and ornate, reflecting the sacredness of the gods they honor. Rituals conducted in these temples often involve elaborate offerings,

music, and dance, with priests and priestesses performing the rites in intricate ceremonial garb. The priesthood is divided into various orders, each dedicated to a specific deity or aspect of life, such as fertility, warfare, or healing. Members of the priesthood are often chosen from noble families, ensuring that religious and political power remain closely linked.

Its medicine is more advanced than in other places on the Continent, along with other aspects of its culture and technology. People from all over the world travel to Hannu to learn from its people, particularly sorcerers and doctors. This was notably the case with Yennefer of Vengerberg, who sought to study and enhance her knowledge there after the failure that was her time visiting Ofir.

Death and the afterlife are treated with great reverence in Hannuan culture. They believe in an afterlife where the soul continues to exist in a form of paradise if the deceased has led a virtuous life. Funerary practices are elaborate, especially for the upper classes. The dead are buried in tombs on the plateau, with important individuals such as the Menes interred in monumental pyramids. These pyramids are not only tombs but also symbols of the deceased's power and status. They are often filled with valuable items, traps to ward off grave robbers, and even magical constructs akin to the fablesphere created by Artorius Vigo to protect the tomb's sanctity. The pyramids are usually of a triangular-shaped form and are covered with materials extracted from the mines. In the frontier regions with Tenoch, the pyramids tend to have a more ziggurat-like form, likely due to Tenochian architectural influence.

Monsters and non-humans

Some of the most notable monsters that can be found in Hannu are the following: Ammit (a creature similar to the [chimera](#)), aep (a type of draconid), serpopard (a hybrid), bennu (a creature similar to the [phoenix](#)), desert griffin, demons such as [sphinxes](#) and androsphinxes and hieracosphinxes, uraeus (a type of draconid), a subspecies of the [Kasai Rex](#) (a type of draconid who lives in the oasis in Hannu and in the rainforests of Zangvebar), medjed (a type of giant and carnivorous fish), qandisa (a creature similar to the [incubus](#) / [succubus](#)), adjule (a creature similar to the [amarok](#)), abtu (another type of giant and carnivorous fish) and regarding therianthropes, the werehyena and the werehippo.

Among the non-human races, in the rivers of Hannu, you can find the naddahas. A race, similar to the [merpeople](#) of the [Great Sea](#). In the land, there are also the tibicenas, a race who is a distant relative of the [cynocephalus](#) and the [kobolds](#), from an archipelago in the Sea of Hourglass, who are considered second-class citizens and most of them are slaves.

Regarding specters, since necromancy is not as banned as in other places of the world, a point between [zombies](#) and specters, called [mummies](#) exist. Much like in Ofir, the present of Desert Banshees have been confirmed.

Notable locations

- Abdu
- Anu
- Per-en-Wehem (The House of Oracles)
- Khat Netjer (The Sacred Valley)
- Kheper (The Creation, a big oasis in Hannu)
- Meru (The Pyramids) [not to be confused with the kingdom of same name located in Bia Thin]
- Nubt
- Per-Bast
- Suten'hem
- Waset
- Zaru
 - Per-Dyehuty (Library in Zaru, its name would be translated as That's

Known Dynasties of Menes by Chronological Order

- Tepi Dynasty (First Dynasty)
- Ikhu Dynasty (Color Dynasty)
- Sesmet Dynasty (Horse Dynasty)
- Mehet Dynasty (North Dynasty)
- Desher Dynasty (Red Dynasty)
- Kem Dynasty (Black Dynasty)
- Djeshet Dynasty (Orange/Red Dynasty)
- Hedj Dynasty (White Dynasty)
- Khesbed Dynasty (Blue Dynasty)
- Ked Dynasty (Yellow Dynasty)
- Dja Dynasty (Brown Dynasty)
- Neheb Dynasty (Grey Dynasty)
- Khasi Dynasty (Purple Dynasty)
- Nebu Dynasty (Golden Dynasty)
- S'at Dynasty (Diamond Dynasty)

Notable people

- **Maraal** (nationalized Ofieri)
- Maa'Khara
- Tepi'netet
- Khepri'mose
- Neb'ankh
- Seti'imen
- Hathor'ari
- Ankh'senamun
- Senusret
- Ptah'mekhet
- Merit'ra
- Iset'nefret
- Horemheb
- Nefertari
- Imhotep'ra

Trivia

- Tamery means "The Beloved Land" in Ancient Egyptian.
- Hannu as is obvious from the references, is based on Ancient Egypt, with a few touches of Arab Egypt here and there and Neopharaonism. It is basically Ancient Egypt but **sandalpunk**, achieving a level of medieval technology.
- The coloured dynasties of Hannu Menes are inspired in the coloured dynasties of emperors from *Yi Ti from the ASOIAF lore*.

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